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that he did not cause his father's death. The daughters who dare go through the opening, even those who are grown women, are greeted with bravos by the crowd. The wives receive generous gifts from their husbands. The reason for this is that no girl who had been pregnant before being led to her husband would dare to pass through the opening because the deceased and other kimsé (ancestral spirits) would strike her dead.

This is why some women disappear at the crucial moment, to the great shame of their husbands.

[824
●278]

The funerary hut is fumigated by burning a certain aromatic plant known as sompiga. The Bambara and the Wolof call it benguefala or benguefira. The same plant was widely used by the Europeans during the recent outbreak of yellow fever, either in an infusion, in a tisane, or mixed with the shower water.

of chickens which are killed at his feet. He pronounces some ritual words which may be summarized as follows: "Accept these chickens and these cowries and do not return; may everything you leave behind profit your heirs!;" etc.

The body is then carried away. On reaching [197] the tomb, the bearers carry the corpse around it three times and then place the body on the ground. The undertaker goes into the tomb and arranges the sleeping place. The mat is removed, and the body is handed in to him. The members of the family and other relatives at once begin to weep as the opening is closed with a stone, and the whole is covered with earth.

The eldest daughter of the deceased and his wives cover their bodies with ashes. The pugtiéma (first wife) and the eldest daughter wrap leafy branches around their waists, and the rest of the family wear vines on their foreheads. This is the first mourning.

Forty or fifty days later the second funeral ceremony is held, accompanied by various games, the playing of tom-toms, killing

304 wound with warm water which often is not scrupulously clean
752 since the gourd in which it is kept is not always washed. The
[278] wound is dusted with a charred substance (made by burning the bark or leaves of the baguem-baga plant) mixed with karite butter. It is bandaged with a leaf from the kantonga bush, tied on with a bit of thread. Once the wound has begun to heal, it is wrapped in cotton strips. The water used to wash the wound is thrown into a hole that is covered with a stone.

304 Special language of the kéogo. In order to prevent the Moaga
198 (here meaning an uncircumcised person) from understanding what is said within the kéogo or between the boys and the guards, a special language has been developed. Some of its words are as follows:

Water (kom in ordinary Mossi language), hargo;
Millet cake (saghbo in Mossi), lâbo;
Sauce (zindo in Mossi), kirou;
Fire (bougoum in Mossi), nionom;
Beer (dam in Mossi), sonnom;
A robe or blanket (fougou in Mossi), pilli;
Mat (pinri in Mossi), wanghé. [268]

304 Distinctive attire of the circumcised boys (bankoanga). His
292 costume, wallimba or zougba, consists of a fringed loincloth with pockets. He carries a rough stick (zâbré) with which he hunts rabbits and other small game.

He accompanies his evening dance with an instrument called
304 wassimba, a curved stick on the end of which are strung four or
293 five pieces of gourd, roughly circular in shape, with holes bored through them.

304 Tom-toms. The bankoensé (newly circumcised boys) dance
534 to the beat of two drums like those used in the warba and waongo
535 (see the chapter on native dances). The drums are called gangango when they accompany other dances, but here they are called gallyans.

304 Prohibitions in the kéogo. A Moaga (1) is strictly forbidden

1. "Moaga" is used here in a pejorative sense and means an uncircumcised man.

669 The last wars in the Koupéla area, therefore, were all civil wars that broke out upon the death of chiefs in the adjacent regions of Koupéla, Fada, and Tenkodogo.

721 The most usual theater of warfare, however, was Bousanga /Busansi/ country. If a Bousanga woman enslaved to the naba of Koupéla ran away, the naba demanded her return. If his request was turned down, this meant war. When the Mossi ran short of millet, when their herds had been decimated by an epizootic disease, or even simply when they wished to obtain slaves, the naba would assemble his ministers and direct them to raid the Bousansé. The Saman'Naba would take [701] charge of the war. The Trabana, an experienced warrior, acted as chief of staff, and all the other chiefs, heads of cantons and villages; assembled their men. This was a festive occasion, and its abolition is still lamented by many people, especially among the chiefs.

717 Everything was looted; the harvest and herds were shared, and the 567 population was reduced to slavery. Since we have mentioned slaves, we shall provide some details on the subject.

567 Slavery existed in Mossi country, but in a very mild form. The agricultural Mossi kept slaves to till their fields. It was to their advantage to treat them well and thus turn them to good account.

[435] Slaves constituted a source of wealth. An adult slave sold for 50 to 100 francs according to his strength, and no distinction was made between men and women. It was, therefore, unusual for a Mossi to kill a slave. Custom certainly sanctioned his right to do so, and no one, not even his chief, could call him to account for his act; his slave was his property, and he could do with him as he pleased. When he wished to get rid of a slave, however, he found it more lucrative to sell him. Besides, a slave should be attached to the household; a [278] maltreated slave might run away, even at the risk of being caught and in spite of the drug he was forced to drink, which, like the Lethean waters, was supposed to cause him to lose his memory. On the other hand, a well-treated, well-fed slave had the hope of obtaining a wife and becoming in turn the master of a hut. When his master was pleased with him, when he had rendered an important service, he was sometimes given one of the master's daughters in marriage; this made him free, and his children were not born slaves. Slaves could also be freed if their family agreed to redeem them. They were freed most frequently by means of an exchange: one of their daughters, sisters, or nieces was given in their place. This custom persisted until quite recently.

789 /103/ Happily, it is possible to avoid lightning. To achieve this,
821 it is necessary to find in the bush a white substance rather similar to hyena droppings which the natives call "rain dung," as well as certain tree roots. Part of these roots is left to soak in water for three days, and the rest is burned to ashes. A chicken is sacrificed to the tim. Then the water in which the roots have steeped is used to cook the millet mush, and the sauce is made with baobab leaves. All the soukala dwellers must eat this millet mush, and every one of them is marked on the back and chest with a cross of ashes mixed with karite butter. The horse and donkey, alone among the animals, are similarly marked on the back, chest, and inside the mouth. The huts are marked on the east side, the direction from which the rain comes, and above the entrance. Now there is nothing to be feared. We do feel, however, that lightning-rods are more effective.

759 All these tim, medicinal remedies, amulets, talismans, and
756 superstitious recipes, are prescribed either by true doctors who actually know the properties of herbs and effect real cures or by sorcerers. The doctors are often consulted. Since they specialize in certain diseases, they are consulted for those diseases alone. Those who have been cured by a medicine willingly make it known to friends who are afflicted with the same illness. The doctors are as numerous as the diseases which afflict mankind.

278 Some doctors are not merely healers but also poisoners, and they
674 are greatly feared. The surest way to get rid of an enemy is to consult them, but their fees are high. They have slow poisons which consume the victim gradually and the overwhelming ones which kill in a few hours. They put them in drinks, in millet mush, or more
754 often in kola nuts. There are also people, sorcerers rather than doctors, who claim the power to kill at a distance and who know how to practice sympathetic magic. Their prestige has waned since the French occupation because they have not managed to kill the Whites who settled in the country; but they say that our tim are more powerful than theirs.

754 The sorcerers are also numerous. There are those who take up the
756 call of their own accord and those who are born sorcerers. The former
791 are the bagré and seuya; the latter the tibo, bartibo, waongo, and nyonnyonsé. Pardon us these barbaric words, but they are impossible to translate.

791 The bagre is the nice, innocuous kind of sorcerer, who helps the
756 poor for a penny or two. He is consulted about everything. For example, what does the future hold? Will fire destroy my huts or won't

222 These pods, of course, are not eaten. They merely serve to
263 make the tô sauce fresh and sour, as the Blacks like it.

[261] The pods[1] themselves are only eaten in times of famine, because they give colic. In addition, they harm the mouth, tongue, and teeth (gingivitis).

In ordinary times, the natives use them medically as a fever remedy. They boil them with pimento and drink the decoction. This is done by the Mossi as well as by the Gourounsi, Bambara, etc..

Tamarind pods are also made into dry balls which are sold at market. They are crudely mashed with a pestle, and then pressed together in cold water into balls of varying size. Whenever one wishes to give the to a tamarind taste, one pries loose a small piece of the ball with a knife and places it in the canari of boiling water where millet flour will be added.

0278 Like the Bambara, the Mossi prepare a purging drink with the
757 tamarind pod, either fresh or dried. It is boiled in water, a tiny bit of millet flour is added, and the drink is consumed when slightly warm. This decoction has laxative properties. The Haoussa are also familiar with it, but the Gourounsi are not.

222 To summarize, the tamarind pod has two chief uses among the
137 Mossi and other Blacks of West Africa. It serves to sour and freshen the tô, and it also serves as a purgative.

222 Let us add that Dr. Rançon, in the account of his /501/ trip through Upper Gambia, described the preparation of a tamarind drink for European consumption. The pod is left to dissolve in cold water for three hours, sugar is added, and a sort of lemonade results.

222 The Mossi have rônier in every village. This, as we know, is a
137 variety of palm tree.

"It is the largest palm tree, Borassus flabelliformis," says Dr. Rançon (Dans la Haute-Gambie, pages 139 to 141). "It is easy to recognize owing to its height and characteristic appearance. Its trunk is very long and may sometimes reach 25 or 30 meters. It is swollen in the middle, and its lower and upper parts are much less thick, much more slender. The bark is blackish and bears scars of the wounds left by fallen leaves. The wood, although it looks spongy, is quite tough and hard to dent with a saw. Rônier logs are heavier than water. This is one of the rare woods that do not float. The leaves of a grown rônier are clustered in a thick bunch at the

[1] [i.e. tamarind pods — Analyst]

3. Finally, a third lot, composed of young girls and young boys, was distributed among the warriors and put into their charge. The boys will be employed until further notice as grooms to the warriors; later on, those who prove themselves useful and docile will be kept. The others will be sold at the first opportunity. The girls will be given in marriage to warriors who distinguish themselves.[24]

The military campaigns of the Mossi, in contrast to their slave-raiding expeditions, appear to have been well organized. When the Mogho Naba felt that a war was necessary, he summoned his five provincial ministers and the Tansoba to a parley. If war was decided upon, the Tansoba was given full charge of all operations. This man, chosen from a hereditary clan of warriors who lived in a village called Tansob'tenga in Sapone district, was listed among the Mogho Naba's courtiers but seldom appeared at court unless war was imminent. His duties as chief warrior were considered so dangerous that he constantly sought out religious practitioners for supernatural aid. Nevertheless, a war minister who was good and brave was not expected to live very long. If he did live to become gray-haired, the other courtiers made fun of him by pretending that his graying head could only be the result of his having carried a sheep captured in warfare on his head as a present to the ruler.

Once given a mandate for war, the Tansoba collected his magico-religious apparatus and prepared the requisite sacrifices. He then asked the provincial ministers to notify the district chiefs to assemble with their warriors under the leadership of the local Tansobadamba, who were often members of the Tansoba clan. When the district chiefs received this notice, they beat their *zongagondo* (war drums), and the local administrators sent orders for men to the village chiefs. The village chiefs, in turn, beat their war drums to summon their noble cavalrymen and commoner foot soldiers, who came armed with bows and arrows, spears, swords, and clubs, with or without iron tips. The tips of the sharp weapons were often covered with a vegetable poison derived from a shrub of the Strophanthus species. Some of the men also carried guns after firearms were introduced among the Mossi from the desert region and from the coast. Many carried rawhide shields.

As soon as the village contingents had assembled and had gathered their provisions, they marched to the district centers. Then they proceeded either to the place of battle or to Ouagadougou. In the latter case, they became part of the royal army and were joined by the forces of those princes who were prepared to honor their obligation to the Mogho Naba. For example, when the French invaded Ouagadougou in 1896, the Boulsa Dim sent his prime minister "at the head of an army to aid Mogho Naba